

NOW READY.
CHRONICLE & DIRECTORY
 FOR
 CHINA, JAPAN, PHILIPPINES, BORNEO,
 STRAITS SETTLEMENTS, COchin
 CHINA, SIAN, &
 FOR 1883.
 With which is incorporated
 THE CHINA DIRECTORY.

The issue for 1883 is the

TWENTY-FIRST ANNUAL PUBLICATION, has been considerably extended, both in the Directory proper and in the Appendix. The ports in Borneo have been added to the former, whilst the latter includes in addition to the usual contents, the Treaty between Brazil and China, the new regulations for the overland trade between Russia and China, the Revised Consular Regulations for the Treaty Ports of China, Pilotage Regulations and other additions.

The ALPHABETICAL LIST OF FOREIGN RESIDENTS again has been much increased.

THE CHRONICLE AND DIRECTORY contains the following Lithographed MAPS and PLANS:—

CODE OF SIGNALS IN USE AT VICTORIA PEAK.
 MAP OF THE ISLAND OF HONGKONG.

MAP OF THE CITY OF VICTORIA.

MAP OF THE FOREIGN SETTLEMENTS AT SHANGHAI.

MAP OF YOKOHAMA.

MAP OF MANILA.

MAP OF THE TOWN AND ENVIRONS OF SINGAPORE.

The large Edition consists of over ONE THOUSAND pages of printed matter. It is indispensable in every Mercantile Office in the Far East and will be found a useful guide to those travelling either on business or pleasure.

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Daily Press Office, 27th January, 1883.

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EXTRACTS.

A GHOST.

Leaves, will you let me in?
I am knocking at the door.
Love, can I shudder with
Close beside you, as of yore?
Of my grave I am aware,
Narrow, narrow, dark and dreary,
Willily from its close I drew,
Love, just to look at you.

I am so white and chill;

Love, will you shrink away?

If you will not let me still
Do not let me in, I pray.

I have crossed the mighty river;

Will you fear me? Do you shiver?

If your arms refuse to woo,

Death is more kind than you.

Love, if you were a ghost—

And we were all alone—

Ah, perhaps—I will not—

Knight-shoulder at your form;

I might see before the presence

Of an unfeigned essence.

Hush! hush! it is not true!

Love, I should know twos you!

"LATE HOURS."

It is a mistake to both rise early and late to take rest. The rising early is good as a habit of life, if it does not mean robbing nature of her opportunity to recruit the exhausted strength of brain and body by prolonged sleep when that necessary luxury is at length enjoyed. The fashion of the day favours early rising and the manly "tub," but those who rise early have, for the most part, sat up prodigiously late, and the tub is chiefly appreciated because it rouses the system, and makes it feel strong and vigorous. This is burning the candle at both ends. If we sit up half the night, it would be better to sleep half the day than to rise betimes and go to bed again after an insufficient rest. Early rising is not good, but harmful, without early resting.—*The Lancet*.

THE "FEAST OF LIGHTS."

The Jews have just celebrated the 2,020th anniversary of the re-dedication of the Temple at Jerusalem after the victorious revolt of the Maccabees. The observance commenced on the 25th day of the Hebrew month Kislev, and was continued for eight days. It is still customary to burn commemorative lights in the homes and synagogues of Jews during each evening of the festival, in remembrance of the miracle that occurred in the Temple when the oil that was to burn for eight nights until fresh could be procured. Under ordinary circumstances the flask only sufficed for one evening's use. Hence the name "Feast of Lights." The Hebrew name is Chanukah, meaning "Dedication." There is no prohibition of labour on Chanukah, and the festivities are usually kept up in the evenings after the lights are lit and the day's work is done. The circumstances commemorated by the "Feast of Lights" are probably the most momentous in Jewish history. Antiochus Epiphanes had twice taken Jerusalem, had plundered the Temple, as many a conqueror had done before him, had sacked the city, burnt its palaces, slaughtered thousands of its inhabitants, and overthrown most of its defences. Not content with this, however, he resolved upon a barbarous attempt to exterminate the religion of the Jews, and to substitute that of the Greeks. Having forbidden the observance of the Sabbath and festivals, he proceeded to a wanton pollution of the sacred places. He entered every court of the temple, pillaged the treasury, seized all the holy utensils, the golden candlesticks, the table of shew-bread, the altar of incense, and thus collected a booty to the amount of 1,800 talents. He then commanded a great sow to be sacrificed on the altar of burnt offerings, part of the flesh to be boiled and the liquor from the unclean animal to be sprinkled over every part of the temple. He then rested for two years to observe the effect of this defilement; but Judaism lived on. He now resolved to wipe out the Hebrew race from the face of the earth. The execution of the sanguinary edict was entrusted to Apollonius, one of his generals, who waited till the Sabbath, when all the people were occupied in their peaceful religious duties. Hitherto let loose his soldiers against the unresisting multitude, slew all the men till the streets ran with blood, and seized all the women as captives. An edict was then issued by Antiochus ordering uniformity of worship throughout his dominions. The temple was dedicated to Jupiter Olympius, and the temple of Jerusim formally consecrated to Jupiter Xerxes, and terrible persecution was soon on foot. History has preserved the names of many martyrs of the wrath of Antiochus, prominent among whom are Eleazar, a scribe 90 years old, and Hannah and her seven sons. Eleazar was one of the most learned of the doctors of the law, a man of blameless life. Being seized by the officers of Antiochus, the flesh of swine was placed before him and he was ordered to eat, but he refused, saying that if he was, on the verge of the grave, was to fall away, the young and vigorous might be tempted to follow his example. Eleazar was tortured to death. Hannah and her sons were summoned before Antiochus, were commanded to abjure their religion. They refused. One by one they were again asked, and on their again refusing were horribly mutilated before their mother's eyes, and burnt to death with red hot brass pans. When the youngest alone survived, Antiochus called to the bereaved mother to extract her son to give up the faith of his ancestors, so that she might have one child preserved to her. Hannah went up to the boy and spoke earnestly to him in their native tongue; but it was not to induce him to accept the tyrant's offer of life that she pleaded, but to strengthen him in his resolve. It is soon after that she died. The youth called upon that he freely gave his body to the law of his forefathers, and died calling upon the Almighty for a deliverance for his people, who should force Antiochus to confess that the God of Israel was the only true God. The prayer was heard. Headed by Matthias, a man of the priestly line of Josip, an insurrection broke out. For some time the insurgents kept to the woods, but at last, being able to muster some 3,000 men, and being led by the valiant Judas, the Maccabees, they gave battle to the armies of Antiochus, some 20,000 strong. Judas was the victor. In the following year, having again defeated the Syrians at Bethshemesh, Judas and his army entered the ruined and desolate Jerusalem. "They found," says the historian, "shrubs grown to some height, like the underwood of forest, in the courts of the temple; every part of the sacred edifice had been profaned; the chambers of the priests were thrown down. With wild lamentations and the sound of martial trumpets they mingled their prayers and promises to the God of their fathers. Judas then proceeded to restore the most blasphemous of the priests in their office, to repair the sacred edifice, to purify every part from the profanation of the heathen, to construct a new altar, to replace out of the booty all the sacred vessels, and at length to celebrate the Feast of Dedication—period of eight days—which ever afterwards was held sacred in the Jewish calendar. It was the festival of the regeneration of the people, which, but for the value of the Maccabees, had lost its existence."—*News of the World*, December 17th.

ADVICE TO A YOUNG MAN.

The Burlington *Hawke* says: "Don't be mean, my boy; don't do mean things and say mean things. Cultivate a feeling of kindness, a spirit of charity, broad and pure, for men and things. Believe the best of Paris, and in the 16th century this was by no means a recommendation. Its connection with Royalty dated solely from Valois times, and like the Luxembourg, it was in the original a Queen's not a King's Palace. As a Royal possession, it first belonged to the mother of Francis I., Louise of Savoy, and its next mistress was Catherine de Medici, the wife of Henry II. She, her husband's mistress, Diana de Poitiers, with whom she was on various good terms, were probably the three greatest patrons of sculptural and decorative art that France has ever had, and Catherine before long began to build a stately Renaissance palace at the Tuilleries. Her architect, Philibert de l'Orme, had studied neoclassic architecture in Italy, and had begun to practise the art extraordinarily early. He is said to have superintended work at Lyons when he was a mere boy, and he was unquestionably a master of the showy and grandiose style. The centre of the Tuilleries and the two inner wings were his, while his contemporary, Jean Bullant, finished his work, or rather continued it. The Queen's passion for building was, however, by no means popular. Catherine neither finished the palace nor long continued to live in what she had built, changing it into a residence for the Louvre. Nine times in ten, and frequently often, you will find that men endeavour to disfigure all other men with their own weakness, failings and vices. So do you, my boy, think well and charitably of all people, for the world is full of good people."

And if you are mean, you cannot conceal it. People will know it. Our unfortunate human fondness for gossip always puts in possession of all the worst qualities of each other. Don't you and your intimate friends, my boy, discuss the weak and evil points in your neighbour's character? Of course you do; and when you are the absent ones, be assured, Telemachus, that your friends are in like manner dissecting you, indeed they are. They know all about you and that which you would have least known, they know the best.

And at any rate, my son, you know it, and that is enough. Sometimes I wonder what a mean man thinks about when he goes to bed. When he turns out the light and lies down. When the darkness closes in about him, and he is alone, and compelled to be honest with himself. And not a bright thought, not a generous impulse, not a manly act, not a word of blessing, not a grateful look comes to bless him again. Not a penny dropped into the outstretched palm of poverty, nor the balm of a loving word, dropped into an aching heart; no sunbeam of encouragement cast upon a struggling life; the strong right hand of fellowship reached out to help some fallen man to his feet—when none of these things come to him, as the "God bless you!" of the departed dead; how he must hate himself! How he must try to roll away from himself and sleep on the other side of the bed. When the only victory he can think of is some mean victory in which he has wronged a neighbour, no wonder he always sneers when he tries to smile. How pure and fair and good all the rest of the world must look to him, and how cheerless and dusky and dreary must his own path appear! Why, even one lone, isolated, path of meanness is enough to scatter crack-erums in the bed of the average ordinary man, and what must be the feelings of a man whose whole life is given up to mean acts? When there is so much suffering and heart-ache and misery in the world anywhere, why should you add one pound of wickedness or sadness to the general burden? Don't be mean, my boy. Suffer injustice a thousand times rather than commit it once.

M. SARDOU'S NEW PLAY.

Fedora, Sardou's latest new play, was brought out on the 11th December at the Vauville in Paris. The drama is a powerful one, and is the medium of reintroducing Madame Sarah Bernhardt to the Parisian stage. She personates *Fedora*, a Russian widow of high rank. She returns home late at night to her Palace at St. Petersburg, returning from a ball. She is in a state of anxiety, for she has not seen Vladimir, her affianced. He was to have met her at the Vauville in Paris. The drama is a powerful one, and is the medium of reintroducing Madame Sarah Bernhardt to the Parisian stage. She personates *Fedora*, a Russian widow of high rank. She returns home late at night to her Palace at St. Petersburg, returning from a ball. She is in a state of anxiety, for she has not seen Vladimir, her affianced. He was to have met her at the Vauville in Paris. The drama is a powerful one, and is the medium of reintroducing Madame Sarah Bernhardt to the Parisian stage. 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